/39 cont'd/

535 In the evening of the last day of the year, in the kitchen, in
302 front of the fireplace and before the image of the god of the hearth, they plait the bride's hair in the fashion of married women. The groom arrives, the whole family is together; the engaged couple kneel and bow three times to the god of the hearth. The marriage ceremony is completed! They prostrate themselves to their parents and to the whole family; a little extra is served at the meal, and they wish one another better days and a return of good fortune.

463 On the first days of the new year the parents invite the go-
465 between, they dine the best they can, they pour gin, and the young
58 couple prostrate themselves to him. Then they offer the go-between the usual present of the poor, either a string of cash or a string of cash and 400 cash. They make excuses for the little that they can offer, they thank him effusively, and then they have discharged their obligations.

585 When the bride's family is very poor, it happens that the groom's family (mother-in-law and go-between) take the girl to their home when she is only nine or ten years old or even younger. They keep her in the family as an unmarried girl until she has reached 15; /40/ then the last day of the year she is married as described above. Marriage without ceremonies is also practiced in the [illegible] month of the year when there is a sudden death near the time of the wedding in one of the families of the engaged couple; the same would the girl's parents die; then the groom's family hastens to take the girl home to marry her when she is about 15.

765 Among the more Chinese T'ou-jen, upon the death of the
585 parents of one of the parties several days before the wedding, they follow the Chinese custom, which consists in celebrating the marriage without paying attention to the death. The festivities take place with the usual vigor. Only on the day after the wedding do the lamentations and the great mourning begin; the death is announced everywhere and preparations for the funeral are made.

/84 cont'd/

593 574 make her life more bearable, make difficulties with the family of the parents-in-law, and instead of doing good to their daughter they make her situation more and more difficult.

422 58 Besides these abnormal visits, it is necessary to point out a custom completely singular in a patriarchal organization, with the system of the "large family," in which the daughter-in-law and all that belongs to her is the property of her husband and his family. This custom is that the young married woman keeps her jewels, her ornaments, her best clothes, and all that is dear to her not at the home of her husband but at her own mother's. There she has two or three trunks which her parents take care of but whose keys she keeps. On festive occasions the married woman herself goes to her parents' home to get her best clothes, or she sends someone to get them. Yet at her husband's home /85/ she also has one or two trunks in which she keeps her less important things and those of her children. This general custom offends neither the husband nor his family; all the same it may be the occasion of many disagreeable consequences. Indeed, it is thanks to this "strongbox" that dishonest women find a place to conceal things unfairly acquired in the family of the parents-in-law; again it is there that the presents offered by a too assiduous lover repose, etc. The T'ou-jen all recognize that this custom is not ideal, but they are powerless to make it disappear. (1)

171

1. Shirokogoroff, p. 61: The adoption of a woman by the new clan is symbolised by a prayer addressed to the spirits of her husband's clan and a visit to the tomb of her husband's ancestors. Besides, in the course of the marriage ceremony she must execute some other rites symbolising her adoption by her husband's clan.

Among the northern Tungus the woman, after she is married, is not so closely bound at her husband's clan, and she is always considered as belonging to her mother's clan.